

The Eclectic Theosophist

Per Copy 75c
Subscription (6 issues)
\$5.00; foreign \$5.50 (by air \$7.50)

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.
P.O. Box 6507, San Diego, California 92106
Editor: W. Emmett Small

No. 100
July/August 1987

GEOMETRID

In my study the other day I was watching a measuring-worm that had found its way on to my sleeve. I took it off and went outside and put it on a little plant. And there again it began measuring, measuring, pulling itself up from toe to mouth, so to say, loop high in air. And I thought of the talk I was to give at the first program of the year to the San Diego Browning Society. My subject was A Browning Biography. But which of a dozen biographies was most authentic? Was the measuring-worm telling me something?

For the biographer (and are we not all biographers of our own lives, writing in our daily acts our own bios?) measures his own 'length'—thought, power of understanding, ways of behavior—against the cloth, the plant, the available facts of what he reads of and about, let's say Browning. His measuring-stick is what? Just as the little worm's is his whole length, his body, so the biographer, who writes of 'someone else', measures with his own 'length'. Mathematically, the worm, limited to worm-length measurements, can be said to be more universally accurate than the human biographer, who, using human-length measurements, dares to reach beyond worm-length and probe a hidden depth and meaning. The human mind thus helps, you counter. But here, alas, must we not admit that because of its very 'measurements', it also can confuse, give imperfect, even false reportings? Inevitably, then, there are biographies and biographies, histories and histories.

So even we students, listening with critical or sympathetic ear, become geometrids, measuring, measuring, measuring. And the moral of that, as fables used to say, is—well let's leave that to you.

Yes, I learned a new word the other day—*geometrid*, "any of a family (geometridae) of medium sized moths with large wings whose offspring usually have two pairs of prolegs, and progress by a looping movement, whence they are called *measuring worms*, loopers, etc." (Thus Webster's Collegiate Dictionary on my desk). There is also the Latin word *mensurare*, to measure, which means "to mark the bounds or limits of, to pass through or over in 'journeying'."

And now, for an indulgent smile, let me add my Browning talk's conclusion:

Now today's not a sober science treatise
But intended by presumptive analogy to show
That authors, biographers, despite expertise
Are merely measuring-worms. They sometimes glow,
But skill and bile may oft get mixed in measuring 'foe'.
They cannot measure with what they've not.
An inside look at their books tells what they've got.
Stop there, speaker, or one named Robert Browning
Would rightly say, Yes, judge the books, but can
the clowning.

—W.E.S.

THE INNER RECOGNITION OF OUR HEARTS

Sri Madhava Ashish

Extracts from *Man, Son of Man*, part VII *Towards Perfection*.

The problem of how to recognize a Master, which absorbs the attention of so many would-be aspirants, is really an absurdity, because the hidden doubts and uncertainties, and the not so hidden egotism, which compel one to seek the teaching of a Master instead of seeking the light directly within the heart, preclude the possibility of true recognition. If we need contact with a living teacher we do not need to know whether or not he is technically a Master. We need a man who satisfies our heart's demands, a man who can master our hearts; for this is the essential quality of true teaching, that it raises echoes in the depths of our being, resonances we recognize because they sound the note of truly human aspiration. The 'recognition' in this case is an individual act, taken on our own responsibility. . . . The key to true recognition lies in the heart, for when we turn our search inwards, seeking the root of certainty within ourselves, then, even before we begin to find, we discover an ability to recognize in another the actualization of what we are seeking. This is the truth that lies behind the saying, 'When the disciple is ready, the Guru appears' . . .

Each of us is at a particular point in individual evolution, and the form of teaching that will appeal to each is determined by what seems to him to represent

spiritual worth. . . . As we grow, and we find these qualities within our own being to the extent of our personal capacity, so we tend to be concerned less with these peripheral qualities than with the central selfhood which shines through the personality, for again, when our own need is to find the center of our being, we perceive and admire in another what we ourselves lack. Spoken as they are from the center, the teacher's words ring true, because he whose center is true is true throughout; his being gives certainty to his expressions. . . .

The ability to recognize a Master of the Secret Wisdom depends not on any particular quality of his but on what we are in ourselves. As we begin to feel our way toward the center of our own being, so we find the capacity to recognize another engaged in the same work. . . . When, even to the smallest degree, we have tasted the reality of the spirit, then only can we be sure that all that is said about human potentiality is factual, and that what can be realized by ourselves must have been realized by 'some wise man, seeking deathlessness'. . . .

The urge to travel the Path of Spiritual Endeavor springs from the Cosmic urge towards self-fulfilment. The information we need on that path is within us and around us. . . . We can discover that unity of consciousness and being which binds all things into a whole, a whole from which all things have emerged and into which they are again absorbed. But it would be not only foolhardy but also an act of overweening pride on this path of many pitfalls to reject the aid proffered by those who have found the goal before us; it would amount to a denial of the very unity we seek. It is only for so long as we do not know that unity that the voice of the inner teacher seems to come to us from without. When that unity is found, all distinction between self and other, between teacher and pupil, is lost.

"...And Then There is No Problem"

To see a problem that will lead to a great discovery is not just to see something hidden, but to see something of which the rest of humanity cannot have even an inkling. All this is a commonplace; we take it for granted, without noticing the clash of self-contradiction entailed in it. Yet Plato has pointed out this contradiction in the *Meno*. He says that to search for the solution of a problem is an absurdity; for either you know what you are looking for, and then there is no problem; or you do not know what you are looking for, and then

you cannot expect to find anything.

The solution which Plato offered for this paradox was that all discovery is a remembering of past lives. This explanation has hardly ever been accepted, but neither has any other solution been offered for avoiding the contradiction. So we are faced with the fact that, for two thousand years and more, humanity has progressed through the efforts of people solving difficult problems, while all the time it could be shown that to do this was either meaningless or impossible. We have here the classical case of Poe's *Purloined Letter*, of the momentous document lying casually in front of everybody, and hence overlooked by all. For the *Meno* shows conclusively that if all knowledge is explicit, i.e., capable of being clearly stated, then we cannot know a problem or look for its solution. And the *Meno* also shows, therefore, that if problems nevertheless exist, and discoveries can be made by solving them, we can know things, and important things, that we cannot tell.

—Michael Polanyi (1896-1976), quoted under the title "The Tacit Dimension" in *Hermes*, Vol. II, No. 8, Aug. 7, 1976

TOGETHER AND ALONE IN THE ABSOLUTE

William R. Laudahn

The man in the street takes God's name in vain. Preachers blare it from the pulpit. Invigorated by Himalayan heights, gurus talk of That beyond Brahma, Parabrahm. You and I, in spirit, it is said, are That. Ancient religious philosophers contemplated the Absolute. In *The Secret Doctrine*, H.P. Blavatsky corrected that to mean "or the Absoluteness rather." (1:247) Later she equated Absoluteness with Parabrahm. (*Blavatsky Collected Writings*, X, 336)

The great idea is to advance from the limited vision of a Super Man in the sky. The implications of such a glorified Person, distant and apart from Man and the Universe, are not appropriate to any great idea. Use of the mystical word Godhead avoids many errors.

One point that Mystics make plain is that while much has been and will be said in this area, the Godhead remains unknowable to our limited perception. Definitions, nevertheless, abound. As Absoluteness, it is the forerunner, basis, or Substance of Spirit-Matter.

In this, all is inter-related to the extent of identity.

"True knowledge," wrote H.P.B., "is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness." (*SD*: V, 434-6 Vol. ed.).

As far as "things" go, Absoluteness, as the only Reality, has long been spoken of as No-Thing, Void, Emptiness. In the same token, absolute consciousness and unconsciousness are one, as well as absolute Light and Darkness. (*SD*: 1, 56) Ultimately unreal, all forms and figures have their allotted time, whether extended or cut short.

In periods of activity, the forms have, indeed, arrived. To our minds and sense perceptions they come in all shapes and sizes, being either good, bad, or indifferent. Fullness parades, hiding its seemingly humble and "empty" beginnings. *There* is the Source of all that moves and changes. The final change forms a more perfect Union with the Omnipresent.

The 'higher', more interior (spiritual) aspect returns to the everlasting fold, from which it never really departed. What is time and travel? In its own hell, as it were, the dross burns away. Our direction is our present decision, in the Eternal Now.

The primary guide is the 'light' of potentiality, awakening from a point of disappearance and vision (a Laya center or condition), passivity. (*BCW* X: 337) Time is of the essence in the active phase of potentiality. It is the life and form-bearing egg which seems to lie in the incubator of the world and the Universe.

Observing what, for us, is the first flutter in the Dawn of Creation, we are not compelled merely to accept, but may discern and discriminate. The giant leap forward from nothing to something is not, as it were, in any point, but everywhere. Then, more obvious movement and change takes over. A final development differs from the primary because possibility is everywhere. That is, if conditions are appropriate, as a result of previous activity in the even more distant past.

There is a higher and lower, inner and outer, passive and active Potency. The higher, inner, and passive aspect is timeless, resting in the Void. We, fortunately, may work directly with the lower, outer, and active phase. This, also, operates in us, providing the right stuff.

Remember, said H.P.B., "that every man (and woman) has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his 'god' *within*, not outside. . . ." (*BCW* X, 345) Transactions of the Blavatsky Lodge."

Divine infinitude carries with it the infinity of each

inner reality, which composes the infinity of spiritual Space. Not, then, Alone in the Absolute, we, as godsparks, are all together in the Absoluteness. These many divinities are a higher phase of polytheism. In that sense, a myriad of gods is an advance on the crude simplifications of the typical single deity. While it is true that All is One, Polytheism "was invented to screen the One Universal Deity from profanation," as Madame Blavatsky explained. (*BCW* XIV: 51, 207) That is, the old Pagan gods, in their sensuality, took upon themselves the sins, narrowness, and fearsomeness often attributed to "Jehovah."

Our hopes and fears are transformed in Eternity, if not in mere time. The elephant easily handles lesser beasts. Though we may not worship the Absolute, which is before and beyond all ceremony, we know that It Is and Is Not, embracing all positives and negatives. It is Totality, but not totalitarian. We are to enjoy our Freedom and profit from our mistakes, as Karma allows and encourages. There is no absolute, except the Absoluteness.

Faith yearns for deliverance, salvation, and a Comforter. Popular religion quickly provides several. But, they all pale before the One. *The Voice of the Silence* advises that we "study the voidness of the seeming full, the fullness of the seeming void." For "if thou dost not—then art thou lost." The saving Grace, then, is in knowing that we are Together and Alone in the Absolute.

SUICIDE IS NOT DEATH

This article was originally published in *The New York World*, August 15, 1894, and later in *The Lamp*, Toronto, September 1894, pp.22-23; and is included in Vol. III *Echoes of the Orient* soon to be published by Point Loma Publications, Inc.

Suicide, like any other murder is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason; it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of nature; for the present compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived him of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awakes in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is a threefold, so also is nature—material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element—body—the other two,

of soul and spirit are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion" or "Kama Loka". He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with anyone except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a portion of his mind, called *manas*, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the

words of the Bible, there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical nepenthe of the grave is as foolish as an illogical heaven for nothing.

SIGNS OF THE MOVEMENT

A condensation of *Waking Up* by Charles T. Tart appears in the fall, 1986 *Newsletter* of the Institute of Noetic Sciences, which also publishes the book. This book, among others, illustrates the cyclic return of the spiritual and psychic impulses that occur in the last quarter of the century. Charles Tart, a professor of psychology at the University of California, says that we need to "wake up" from the dream that we are on earth merely for our own purposes or pleasures. Tart claims to have received an awakening "nudge" while reading the puzzling work of G. I. Gurdjieff (1877-1949) and as a result he integrates some of Gurdjieff's ideas with his own. The serious intent of this work is revealed at the beginning:

So much nonsense has been promulgated in the name of the spiritual that our culture's aversion to it has many healthy aspects. At the same time I am convinced that there *are* vital spiritual realities, and if we do not come to terms with them and spiritually evolve we and our civilization will die. Intelligence, discrimination, and personal experiences are what is needed, not blind belief or blind disbelief.

The significance of what we are Waking Up to (and for) is emphasized:

Humankind has a place and a function in this alive, evolving universe. Our function interlocks with those beings higher on the scale of the universe, beings who would be considered "non-physical" or spiritual in ordinary terms. That human kind has fallen into the insanity of consensus trance and lost touch with our true possibilities and functions is a tragedy.

Recognizing the duality in human nature, Dr. Tart says, is necessary for us to accomplish our true purpose in life. Yet, there is a sense in which the "false personality must die."

Each of us is (or could be) something far more basic and important than we are. To the extent that personality consumes our vital energy and/or actively interferes with the discovery, development, and manifestation of our deeper self, personality is an enemy of real growth. Gurdjieff expressed this traditional dichotomy as the conflict between

essence and false personality. Essence is what is uniquely you. You were born as a unique combination of physical, biological, mental, emotional, and spiritual traits and potentials. Most of this is only potential at birth, and may never manifest unless the right circumstances are created by our world, or by you yourself later in life.

This needs to be accompanied by the development of the higher kind of consciousness we are calling awakening. Then false personality is "dead" as a dominant, automatized center of control, but all its skills and knowledge are available as a tool to be used from a higher level of consciousness. We need the skills and knowledge now bound up on false personality for more vital goals than maintaining consensus trance . . . Take yourself and your goal seriously, but always cultivate the capacity to laugh at yourself and your goal, and enjoy that laughter . . . sometimes the best possible resolution to some "problem" in the structure of your false personality is to be able to see how funny it is. Humor is absolutely essential on any spiritual path!

It may be recalled that H.P.B. once said to some young students that the first requirement for study was a sense of humor.

—'On the Lookout', *Theosophy*
(ULT, Los Angeles) May 1987.

THE THEOSOPHIST AS PROGRESSIVE REFORMER

Dwayne L. Little

The full title of this 1987 Faculty Paper is "Katherine Tingley: The Theosophist as Progressive Reformer," (referred to in our last *Eclectic* issue), and the following are extracts from its closing paragraphs. The author is Professor of History at the Point Loma Nazarene College, situated since 1972 on the grounds formerly occupied by the Theosophical Society (Point Loma), only a 7-minute walk from our own *Eclectic* office.—ED.

The Attempt to Reform the Penal System

Katherine Tingley's early focus on social reform in New York actually narrowed at Point Loma, where she worked for prison reform and the abolition of capital punishment. She argued that criminals committed their crimes out of ignorance, not knowing of the God within, of their responsibility as a human being, or of what life truly consisted. She also denied that anyone had the moral right to condemn them. Instead she said:

What is needed is that we should do away with the idea of punishment altogether, and in its place put correction, redemption. I would have the word crime erased from the dictionaries and from human speech. Crime is a disease; and calls not for punishment, but for cure. We must deal firmly and mercifully with those afflicted. They need hospital treatment—brotherly, educative, karmic,—wisely administered, and not prisons and cells and scaffolds.—(*The Gods Await*, p.83)

An International Theosophical League of Humanity and Work in Prisons was founded to advance these ideas. For fifteen years the Theosophists published a monthly periodical, the *New Way*, which circulated free in many of the country's prisons. Periodic visits and programs were carried out in the local jails and San Quentin and Folsom prisons. KT also volunteered to operate "hospitals," to be established in conjunction with state prisons, where inmates would be "healed" by Theosophical instruction, living and working in gardens and fields, and residing in "homes" where they could be near their families. (Greenwalt, *California Utopia*, p.168). All visible restraint would be out of sight. As might be expected, her appeals went for naught.

If prisons were bad, capital punishment was an abomination. Katherine Tingley wrote that "No matter what the man's crime, we are not privileged, we have not the right, to destroy human beings!. There is, in every man and woman, a spark of the divine life—the soul." (*The Wine of Life*, p.151). She worked for legislation to outlaw the practice, and often led protests at scheduled executions. She felt so strongly on this issue that she briefly detoured into politics. In 1914 she and troops of young Raja Yoga singers barnstormed across Arizona with its governor, George Hunt, in a crusade to outlaw capital punishment there. For once she was successful, and the law was enforced for several years.

The Effort to Achieve International Peace

The goal of the Theosophical Society from the start was the establishment, ultimately, of an international peace which it called "Universal Brotherhood." The concept was given organizational form in 1897 as the International Brotherhood League. Katherine Tingley always focused on the international aspects of the movement in her world travels and established schools in Cuba, Sweden, and England. Her view was that "in the deeper sense Universal Brotherhood is a fact in Nature; humanity is fundamentally one; and all nations are indissolubly linked together." (*Theosophy and Some of the Vital Problems of the Day*, Appendix, "Parliament of Peace and Universal Brotherhood," p.33.).

Interestingly, KT never felt a "proper" nationalism was in conflict with internationalism. Every child was taught to respect his nation, flag, and national anthem; each was taught to be a good citizen. She always advocated

standards of morality, higher ideals, until we have made laws that will sustain these standards properly and will make them a living power among us . . . until we have made our country what it is destined to be, the great Republic of Brotherhood. (*Op.cit.* Address Number Six, p.7).

From 1913 to 1924 Katherine Tingley organized and participated in a number of International Peace Conferences. There is no evidence that they contributed materially to the establishment of peace, but it did earn her the hostility of some who questioned her patriotism when she opposed the preparedness campaign (1915-17) and sought deferments for Raja Yoga students in the midst of World War I. Ironically, she felt Wilson's 14 Points were inadequate, opposed U.S. participation in the League of Nations, and the establishment of the World Court. Like some other Progressives, she felt the United States could work best for international peace as a free agent.

Conclusion

The life and times of Theosophy's Katherine Tingley are best understood in the context of the Progressive Movement. The two movements rose, flowered, and withered together. They shared many ideas, leaders, contradictions, and ironies. Progressivism helped to shape the contours of Theosophy, and Theosophy developed as one of its most interesting constituent elements. When the new synthesis of the Progressive Era is written, it must take more seriously the contributions of even a small, esoteric, utopian-oriented movement like the Point Loma Community of Katherine Tingley.

FRATERNIZATION—NETWORKING

Extract from a letter from G. de Purucker to J. Emory Clapp, Boston, Mass., November 21, 1938:

. . . Fraternization means kindness between the two Societies, if we can have it, and kindly and courteous relations between individuals of the two Societies. Also, if we can attain this! . . . we should never hesitate at any moment, in Lodge or out of it, in public or in private, frankly but generously and with kindness to state our position, which has remained unaltered and will remain unaltered from H.P.B.'s time to our own. What H.P.B. taught we teach. What she laid down is our policy, not because we are intellectual slaves in servitude to her, but simply because our experience and our sense of devotion, as well as our intuition, have shown us that she in her turn was merely the voice of the Masters behind her....

a new kind of patriotism. We surely cannot presume to consider ourselves as superior to any other nation, or to imagine that we are "the chosen people" until we have at least proven ourselves to be such, until we have higher

If questioned you could always say that fraternal feelings and kindness are a Theosophical duty, not only towards other Theosophists, but towards everyone. But there are certain things that we simply cannot approve of, because not only have the Masters warned us against them, but they are what H.P.B. in her books pointedly showed were either erroneous or misleading; and you . . . can always point, with kindness however, to the fact that many Adyar members themselves are the first to speak most emphatically and sometimes with relatively pointed and strenuous objection, against the neo-Theosophy that has afflicted Adyar during the last thirty-five or forty years . . .

Never hesitate to keep the flag flying and to stand up for our policies and principles as we have received them from H.P.B.; and you can always point to H.P.B. and her magnificent works, and to the "Mahatma Letters to A.P. Sinnett," and possibly you may be able even to quote from them appositely and pointedly, should the occasion arise. . . . Our affair is to give Theosophy to the world as the Masters and H.P.B. gave it to us, and that's that!"

...AND WE QUOTE

The Same Path of Thought

There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought. Gautama Buddha, is mirrored in the precepts of Christ; Paul and Philo Judaeus are faithful echoes of Plato; and Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy. 'Prove all things; hold fast that which is good', ought to be the motto of all brothers on earth.

—H.P. Blavatsky: *Isis Unveiled*, II, 84

To Live the Teaching

It is absolutely essential that one has to live the teaching and not just know it. It has to be put into practice in our lives and not left in a book. In fact, one only really does know the teaching as it becomes increasingly a part of one's life. Open to new influence! Once again discrimination dictates that we distinguish what comes from the emotional field alone as against that of union. The joy at a high level of the emotional field is not unreal. Although for most of us it would be a marvelous experience, it is not at all the same as the experience that may be defined among Theosophists as Buddhist. This inner attitude can become a new way of life for each of us.

—John B.S. Coats, to the 100th Annual Convention of the Theosophical Society, held in New York City, November 1975.

Man Has Forever

Yea, this in him was the peculiar grace . . .

That before living he'd learn how to live—

No end to learning:

Earn the means first—God surely will contrive

Use for our earning.

Others mistrust and say, 'But time escapes.

Live now or never!'

He said 'What's time? Leave Now for dogs and apes!

Man has forever.'

—Robert Browning: "A Grammarian's Funeral"
Beware!

I hate to be defended in a newspaper. As long as all that is said is said *against* me, I feel a certain sublime assurance of success, but as soon as honied words of praise are spoken for me, I feel as one that lies unprotected before his enemies.

—R.W. Emerson in his *Journals*, Sept. 29, 1838 (age 35)

The Right Thing Comes

To the man with the right attitude the right thing comes. This is the experience of Tao in its simplest form.

—P.W. Martin: *Experiment in Depth*

The Temple in Man

Man is a temple, and he contains within his structure the divine plan of the whole Cosmos, and from within his Holy of Holies he radiates the Divine Harmony. This is summed up by H.P.B. when she states in *The Secret Doctrine*: "The breath of heaven, or rather the breath of life, called in the Bible Nephesh, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being, as none has that divine harmony in its form which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle: 'There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form . . . We touch heaven when we lay our hand on a human body!' 'This sound like a mere flourish of rhetoric', adds Carlyle, 'but it is not so. If well meditated it will turn out to be a scientific fact: the expression . . . of the actual truth of the thing. We are the miracle of miracles—the great inscrutable Mystery.'" (Vol.I, 212).

—Sheryl Nelson, *Theosophy in Australia*, No. 662, June quarter 1986, closing paragraph of a paper presented at the 1986 theosophical Convention in Launceston.

TO PROMOTE FURTHER THE UNITY OF THE MOVEMENT

Geoffrey A. Farthing

The following proposal has been received from a former General Secretary of the Theosophical Society in England (Adyar), and author and lecturer. It was addressed to the Presidents of the United Lodge of Theosophists, Theosophical Society in America (Pasadena), and Theosophical Society (Adyar), and also, though not a President of any Theosophical Society, to me, probably as President of Point Loma Publications, Inc., and editor of *The Eclectic Theosophist*. We feel *Eclectic* readers will be interested in Mr. Farthing's broad proposals, and it is hoped that the Presidents of the various Theosophical bodies will respond by sharing their constructive ideas on this subject affecting importantly the whole Movement. (Mr. Farthing writes from: 36 The Mount, Fetcham, Surrey, KT22 9EA, England.)—*W.E.S.*

There are now a number of attempts to draw the elements of the Theosophical Movement together by way of networking, common conferences, interchange of correspondence, etc. I am making a suggestion which I hope you will put to your Governing Body that, in order to promote further the unity of the movement, any person who subscribes to any one of the larger, recognised organisations should automatically become a member of all the others if he so wishes.

In my view this would be a major factor in helping people to feel that they were members of a genuinely world-wide organisation without any of the divisions which resulted in the past from personal differences or schisms for any other reason. As you will see, I am addressing this letter to all the major organisations that I know of. I had in mind originally suggesting that members of any one organisation should subscribe to all the others but this I feel, whilst it might achieve some unification, would be expensive, whereas what I am now suggesting would not increase the cost to anyone. What I am proposing is virtually a very loose federation of the various, more important, elements of the Movement.

To this end it might be advisable for us all to agree on a common set of Objects and some sort of Declaration of Intent by each subscriber. I suggest the objects of the original Society in use before H.P.B. died and a Declaration on the lines of that used by U.L.T. The organisational identity and integrity of each Society, Association, Lodge, etc., would of course be unaffected by this scheme. Magazines of any group where they are not given free could be purchased and subscribed to (literally or otherwise) by any member, and any facilities such as libraries could also be used by all members, sometimes on payment of a supplementary

fee. Lodges or branch premises of any group would be open to all members, even for members' meetings. Members in good standing with their organisation could be issued with an International Membership Card.

I hope you will give this favourable consideration and communicate with me if you and/or your members are in favour. I will coordinate the replies and let you know whether or not the others agree.

FRATERNIZATION— A TIMELESS PROCESS

J. H. Dubbink

In the May/June (*Eclectic*) issue I read with great interest and pleasure the contribution of Vonda Urban about 'fraternization'. In the first lines the author returns to the years 1929 and following—the years I applied for membership in the T.S. (Adyar), after having been for some years attached to the 'Young Theosophists'. She remarked (to the point) that 'fires of emotional hysteria' created a climate not conducive to the fraternization. Of course I could not have had a right view on the problems or the reasons which had led to the negative feelings of the different groups: I was at that time only 21 years old and sorely lacked the relevant information.

Some doubts arose at that time in my mind, however, when I learned that some of my friends in 1930 joined the 'Purucker-group' on invitation, but that practically nobody of that group joined us Adyarites. No equality apparently existed in the minds of the 'other party'.

Now I return to the world of 1987. Vonda Urban, after having stated the existence of 'hysteria', did not proceed logically with an analysis of why that hysteria came about, and what could be tried to eliminate it. Instead: she advocates the use of words and concepts, conducive for the prolongation of emotional differences. In column 2 she speaks about 'pure teachings'—just as if there were 'impure' teachings—but in no way does she try to give the reader an idea of what she intends. Who is able to tell unequivocally which passages from the innumerable pages of the writings of the older generations contain 'pure teaching' and which do not? Who is able to render the standards to be used in this differentiation, into acceptable words?

I fear the ways she shows us in her contribution will lead to no positive result. Is it not better to tackle the problem in its roots, viz. the fact that there exist some different lines of apostolic succession (so to say!!), which

are at the base of all hysterical feelings of superiority and inferiority? Why think that someone is more 'pure' than another, or that such a difference exists between different teachings? Let us take an example inside the 'Point Loma' tradition. In May 1895 and/or following months, Judge answered questions in his *The Theosophical Forum*, "new series", reprinted in *Echoes of the Orient*, Vol.II, San Diego, 1980, pp.352-353. One of the questions amounted to: "... how can the sentiment of patriotism be defended?" (p.356). The answer is not quite satisfactory, to say the least. Judge says: "Inasmuch as the sentiment has always been recognized as noble and good, its defense seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this . . . ?" In this context one should consult: *The Inner Group Teachings*, p.88. Judge seems to have overlooked some facts when giving that answer. H.P.B. did think that it was something like a duty for every reader of her *Lucifer* to put that sort of question Judge disliked. On the first pages of the first issue of *Lucifer* (*Collected Writings*, VIII, pages 5 and following), she states: "Now, the first and most important, if not the sole object of the magazine . . . is to bring light to 'the hidden things in darkness' . . . to show in their true aspect and their original meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life."

H.P.B. did not intend to rear a generation of nihilists or revolutionaries. This becomes clear when one compares the more 'esoteric' aspects of her teachings in those years. BUT . . . such a comparison is for the moment not possible. Nobody, as far as I know, has ever seriously read as a whole, as an episode in the life of H.P.B., her contributions to *Lucifer*, so easily accessible in Volumes VIII and the following of the *Collected Writings*. She addressed herself to English-reading public; to whom? Did she expect them to assimilate such contradictory (at first sight) teachings as those named in the preceding paragraph together with (e.g.) 'self-knowledge' (*Lucifer*, October 1887, p.89, *Coll. Writ.* VIII, p.108)? Here H.P.B., or the anonymous author, admonishes or indicates—if one can say so—her readers: "The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived." Or: "(in the course of meditation one should acquire): "... an attitude of mind to all existing things, which is neither love, hate nor indifference." This quotation is from the "Diagram of Meditation", repeatedly reprinted, here in *The Inner Group Teachings*, San Diego, 1985, p.130.

What does it all mount to? To some further arguments on the subject Vonda Urban proposed in *The Eclectic Theosophist*. I sincerely hope the fraternization will grow further and wider to include eventually not only theosophical groups, but also people who are seriously interested in the undercurrent of western civilization known under different names, one of which is 'Theosophy'. My second proposal is: to take up as a common debt to H.P.B., as contribution to her memory after a century, the study of her articles in *Lucifer* and other publications after 1887.

[*Editorial Note:* The above, from our friend in The Netherlands, invites a few comments. First, in the printed page we deal with words, and there is a problem with words: there is the meaning of them and there is the individual understanding of that meaning. As an example, take the meaning of 'pure teaching' and 'impure teaching'. We have, it would seem two criteria. The first is the basic Teaching of Theosophy. We find that Teaching in words and in the meaning of the words given by the Teachers of HPB and HPB herself. And, second, there is the understanding of that meaning, and of course that varies in degree with the student. Change the word 'Teaching', if we must, to 'instruction'. It is obvious then that from one instructor we can have clear, authentic, 'pure' instruction and from another, unclear, distorted, and therefore 'impure' instruction. I think it is clear enough that what Vonda Urban said was appealing to her readers for acceptance of accurate, 'pure' if you wish, instruction or Teaching. And with that I can see no valid reason for theosophic complaint. The Teaching is the Teaching. But the reporting of that Teaching and the understanding of that Teaching, ah, there's the rub!

[And is there basic discord in understanding of what HPB and WQJ say about patriotism? This is not a 'teaching' but an expression of viewpoint. Further, one cannot extract a single such viewpoint from one writer and compare it relevantly to another from another writer without consulting perhaps thousands of words of each. One would have to absorb "all" of their writings, their trend and atmosphere, and then compare. In this regard one can only applaud Dr. Dubbink's suggestion to study all that HPB wrote in her own personally edited *Lucifer* and after.

[With regard to 'hysteria' surrounding the beginning efforts for fraternization in 1929, I may be permitted a few words having been at Point Loma then and an assistant in the General Secretary's office and remembering well those vibrant times. The whole 'fraternization idea' was, after so many decades of bit-

terness and misunderstandings among Theosophists of various societies, perhaps the most daring action since the death of Judge in 1896. There was immediate and enthusiastic acceptance of it by Dr. Besant. Her view only changed when, in stating she would gladly attend the Point Loma 1931 Centennial commemoration of HPB's birth accompanied by Bishop Leadbeater, GdeP pointed out that Mr. Leadbeater would be welcome as a duly accredited member of the Theosophical Society but not as a member of the Liberal Catholic Church: the Convention was for Theosophists. For Dr. Besant that changed the picture, and she declined and held her own celebration at Adyar.

[But for some years fraternization continued, especially in the United States and in Canada. Mrs. Marie Hotchener, editor of *World Theosophy* and an outstanding figure in the Adyar T.S., came on several visits to Point Loma, and in her magazine one can read of her strong approval of the fraternization work and GdeP's efforts in its behalf. Other representatives of Adyar visited Point Loma, and I recall some of them sharing in what we called bag-lunch (with tea or coffee added) in the Headquarters Committee room in the hours after the afternoon public meeting in the Temple and the Point Loma Lodge evening meeting. Max Wardall, lecturer for the American Section (Adyar), I remember; also J. Henry Orme and Mrs. Antoinette C. Orme. Mr. Orme, then President of the Hollywood (Adyar) Lodge, accepted the Presidency of the American Section TS (Point Loma) remaining a member of both Adyar and Point Loma. In Chicago, which Boris de Zirkoff visited at that time, Point Loma members joined Adyar T.S. and *vice versa*. Solomon Hecht, a member of the TS since Judge's day was an enthusiastic supporter of this effort. Cecil Williams of the T.S. Canada (Adyar) was also a vigorous proponent and active worker for fraternization and was responsible for arranging Fraternization Conventions that were well attended. And George Cardinal LeGros, then of Detroit, was another active worker along this line, as was J. Emory Clapp, then President of the Boston Lodge (Point Loma).

[Of course reactions differed with different regions and individuals. One can understand the situation referred to by Dr. Dubbink in the city in Holland in which he lived, but his experience was not universal. Today is a new day with new opportunity.—W.E.S.]

ITEMS OF INTEREST AND NOTES FROM THE EDITOR

"100 Years of Theosophy"

A book by Joy Mills just published by theosophical

Publishing House (Wheaton, Illinois, U.S.A., Madras, India/London, England) is titled "100 Years of Theosophy: A History of The Theosophical Society in America." The author is well known in the theosophical world as Director of the Krotona Institute School of Theosophy at Ojai, California, and as a former National President of the (Adyar) American Section. Though the Foreword by Robert S. Ellwood declares that "it is certain to be the standard history of the Theosophical Society in America for years to come," Joy Mills herself modestly, and truthfully speaks of her book as "at best 'historical notes', incomplete and no doubt with serious omission." (p.xiv).

This is a wise proviso, for at least in the history given in its earlier pages one can only surmise that material about W.Q. Judge was not available and the author had to make do with what was at hand. This would account for the tentative handling of a sensitive period in theosophical history that surely demanded a full reporting of all the facts. Given them, persuaded by their strength, opportunity could then be seized to speak out unhesitatingly unflinchingly, for a greatly wronged individual, clearing his name forever of the lengthy shadows of distrust. For though a growing number today know something perhaps of Judge's outstanding accomplishments for Theosophy, they still have but little knowledge, and thus appreciation, of his high esoteric standing and of HPB's complete trust in him. (See, e.g., Ryan: *H. P. Blavatsky and the Theosophical Movement*, pp. 253, 262-3, *et seq.*—Point Loma Publications; and Eek/de Zirkoff: *William Quan Judge: The Life of a Theosophical Pioneer*—Theosophical Publishing House, Wheaton, where many of these matters are made perfectly clear.) Indeed one cannot help but wonder what would have happened for the welfare of the whole Movement if Judge had become its International President after Col. Olcott's retirement! (*100 Years* is available from Theosophical Publishing House, Wheaton, Illinois, at \$9.95).

H.P.B. Lodge Celebrates Hundreth Anniversary

From Erica Lauber of London we have received this interesting item: "100 years H.P.B. Lodge on 19th May. I was able to be *lent* HPB's tobacco box for our 'display' by Mr. G. Watkins (grandson of HPB's friend). Also Naturalization Papers and a few Papers. They'll be left to the Society in his Will!"

Dutch Translation of "Dialogues"

News has been received from Herman C. Vermeulen, (International Study-center for Independent Search for Truth—Stichting I.S.I.S., representing the continuation of the T.S., Point Loma-Covina, after William

Hartley) of the publication in Dutch translation of the three volumes published in 1948 by Theosophical University Press titled "The Dialogues of G. de Purucker." These now appear as "Esoterisch Onderrecht in de Oosterse School" ("Esoteric Instruction in the Eastern School"). The reason for publication is a policy of Mr. Vermeulen's Society "to preserve the texts of GdeP. unaltered and unmutated for future generations." Worthy as this intention is, we still feel that GdeP's instructions should be remembered and should have been followed. These were definitely that the original Instructions were to be withdrawn and only four or five copies kept in the archives; that then these early instructions would be edited by GdeP and new teaching added, and then issued as Instructions for members of the E.S., not for the public. These points are covered in an 8-page Memorandum I issued in March of 1985, and students are referred to it if interested. I also wrote a few lines on this matter in the *Eclectic*, March/April 1986, "Pages of Theosophical History", p.5, and Sept./Oct. 1986, page 2 in commenting on the article by Dr. H. J. Spierenburg of The Hague, "Dr. Gottfried de Purucker: an Occult Biography."

Theosophic Study

The Point Loma Chicago Study Group informs us that they have on their regular Wednesday and Thursday study evenings now completed a 2-year study of G. de Purucker's *The Esoteric Tradition* and *Fundamentals of the Esoteric Philosophy*. The Wednesday group now begins *The Secret Doctrine*, and the Thursday group *The Mahatma Letters*. "The Urchins," as these Point Loma-Chicagoans are called, and Vonda Urban who conducts the study sessions, must be busy indeed!

Conferences

In our next issue we hope to have reports from Leslie Price, editor of *Theosophical History*, about the Second International Conference on Theosophical History held July 17-19 at the London Headquarters of the T.S. (Adyar); and from Michael Revere, about the conference in New York City, August 8-9th, the subject of which is "The Dissemination of Theosophy: New Techniques for a New Age." This last is sponsored by "Theosophical Sparks", "a magazine dedicated to the furtherance of The Theosophical Movement." (P.O. Box 6849, F.D.R. Station, New York, N.Y. 10150).

Buddhism & Christianity: Toward the Human Future

"This third international conference has been designed to broaden the interface between the scholarly com-

munity and the general public in the area of Buddhist-Christian dialogue." In these words we are introduced to the conference at Berkeley, California, August 10-15th, with morning speakers, which include Professor Huston Smith, emeritus, Syracuse University, and Venerable Doboom Tulku, representative of the Dali Lama; and evening speakers with subjects on: Peace, Meditation and Prayer, Death and Dying, Women in Christianity and Buddhism, and Ethics. The invitational announcement continues: "It is our hope that the interchange of information among the widely representative constituency from both the Buddhist and Christian traditions will serve to illumine mutual values, identify crucial problems and engender productive relationship between these significant communities of belief."

Hermes-Brahma Vach

The monthly magazine *Hermes*, published by U.T.F., P.O. Box 959, Santa Barbara, Calif. states on its inside cover, under the words "There is no religion higher than Truth": "Hermes is consecrated to the sounding of the keynote of Brahma Vak, and the shedding of its pristine light on the path of spiritual self-regeneration in the service of humanity. A journal of theosophical thought, *Hermes* explores the philosophical foundations and therapeutic applications of the accumulated wisdom of the ages. . . ." The May issue opens with 51 Yoga Sutras (Samadhi Pada), Book I of Patanjali, both English and Sanskrit, which begins: *Aum atha yoganushasanam—Om, Now begins instruction in yoga*. This issue also carries HPB's important article from *The Theosophist*, 1884 (BCW VI, p.223-227; and continues with a biographical study of Fa Hsien, born 340 C.E. ("It was the Master Fa Hsien who first opened up the road through the wilderness"—*I-Ching*.)

Biographies

Gregory Tillett, author of *The Elder Brother: A Biography of Charles Webster Leadbeater*, has now been advised by the University of Sydney that he has been awarded the degree of Doctor of Philosophy for his thesis "Charles Webster Leadbeater 1854-1934: A Bibliographic Study." The thesis runs to 1,169 pages, bound in three volumes, with volume III being appendices, notes and bibliographies. Total words is approximately 300,000.

Two other theses have been submitted in the Department of Religious Studies at the University of Sydney in this general subject area over the past few years. Ian Hooker (a priest of the Liberal Catholic church) submitted a thesis entitled "The Foundations of the

Liberal Catholic Church'' as part of his work for the degree of Master of Arts in 1981, a work that runs to 477 pages, including 5 appendices and a bibliography. It provides an interesting over-view of the historical and doctrinal history of the Church.

John Cooper has quite recently submitted his thesis as part of his work for his Master of Arts degree. It is entitled "The Theosophical Crisis in Australia. The story of the Breakup of the Theosophical Society in Sydney from 1913 until 1923." It consists of 428 pages, including two appendices and a bibliography, and examines the split of the TS in Sydney and the establishment of the Independent Theosophical Society under T. H. Martyn.

Further, an academic at Macquarie University in Sydney, Jill Roe, last year published "Beyond Belief. Theosophy in Australia 1879-1939" (New South Wales University Press, Kensington, 1986). It runs to 396 pages, with appendices and bibliography and index. The author provides historical material about the context within which Theosophy developed in Australia.

Yet another thesis, this one from the Columbia University Graduate School of Arts and Science in the USA, is "The Liberal Catholic Church: An Analysis of a Hybrid Sect" by Warren Christopher Platt, submitted in partial fulfillment of the requirements of the degree of Doctor of Philosophy. It consists of 329 pages and is concerned more with the belief and (what might be called) the sociology of the Liberal Catholic Church in the USA than with its history.

Any theses on good old Blavatsky Theosophy?!

Le Lotus Bleu: La Revue Theosophique

We note with appreciation articles in the May 1987 issue of *Lotus Bleu* (Paris) in its new format: a reprint of the article by W. Q. Judge "The Esoteric She," originally published in *The Sun*, New York, Sept. 26, 1892; the article "Silence" by Henry T. Edge, a pupil of HPB, and for many years resident at the theosophical Headquarters on Point Loma; and "Helena Petrovna Blavatsky" by Daniel Caracostea. In this article the author points to the lack of dogmatism in HPB's writings and calls attention to her dedication in each of her works, *Isis Unveiled* (1877), *The Secret Doctrine* (1888), *The Voice of the Silence* (1889). This is followed with a synopsis of the Three Fundamental Propositions of the Secret Doctrine, and concludes: "The profoundness and the very nature of the teaching of H.P.B. make of our research a permanent quest. It becomes then that the best way to render homage to our Founder is in studying her message and trying to live the life."

FROM LETTERS RECEIVED

E.J. Taelwy—The Senators of the State of Indiana, like the White House, have been silent on the issue of the abolition of the death penalty . . . but in Indiana the age of execution is now raised to 16 years from 10 years. This still is a direct violation of the Universal Declaration of Human Rights and all other international treaties, signed but not ratified by the USA, which all call for minimum age of 18 years at the time the crime was committed. But in some Senators' eyes it is human to have raised it from 10 years (believe it or not but that was the Indiana State Law) to 16 years . . . So unfortunately the age of reason is not in the offing yet for that part of the world. A tiny country, like Costa Rica for example, has abolished the death penalty years and years ago. Even after the shocking cold-blooded murder of a son of one of its ex-Presidents, the majority were not in favor of its reinstatement. We have a long way to go . . .

Brian Taves, San Pedro, Calif—My Talbot Mundy Collection won this year's USC graduate student book collecting prize, which meant my books on TM, etc., went on display for a month there... Last month I made a trip to Boston to deliver a conference presentation on Jules Verne, and was also able to locate and xerox a lot of rare TM articles from foreign journals in the libraries there.

W.R.L., Ojai, California—What would I do without the BCW (*Blavatsky Collected Writings*)? What a gold mine of metaphysical information it contains! One could study and contemplate this material—and write articles on it—from now to Eternity. (If only I had the time . . .).

POCKET-SIZE FOR SUMMER READING

May we suggest:

1. *The Sage from Concord: The Essence of Ralph Waldo Emerson*, \$3.95, Compiled by Virginia Hanson & Clarence Pedersen
2. *Golden Precepts: A Guide to Enlightened Living*, \$2.50, by G. de Purucker
3. *What Death Really Is: Questions We all Ask*, \$4.95, by G. de Purucker

(No. 1 from Theosophical Publishing House, Wheaton, Ill.
No. 2 and No. 3 from Point Loma Publications, Inc.)

CONTRIBUTIONS

For the following contributions received since our last listing, our most grateful thanks: K.H., \$100.00; D.M.W., \$2000.00; H.K., \$25.00; M.C., \$23.00; W.R.L., \$100.00 (for Library); S.Z., \$50.00; W.H.G.W., \$100.00; Point Loma Chicago Study Group, \$200.00; W.M.S., \$200.00 (for Library); L.L., \$1000.00; V.M.R., \$5000.00 (in memory of Irene Stashinski); E.L., \$10.00; A.E., \$10.00; R.M., \$15.00 (in memory of Bruce Milne); H.C., \$15.00; D.A., \$75.00; G.C., \$25.00 (in memory of George Curtis); N.A., \$25.00.